



In the name of Allah: the Compassionate, the Merciful

سورة الليل

AL-LAIL

Name

The Surah takes its name from the word *wal-lail* with which it opens.

Period of Revelation

Its subject matter so closely resembles that of Surah Ash-Shams that each Surah seems to be an explanation of the other. It is one and the same thing which has been explained in Surah Ash-Shams in one way and in this Surah in another. This indicates that both these Surahs were sent down in about the same period.

Theme and Subject Matter

Its theme is to distinguish between the two different ways of life and to explain the contrast between their ultimate ends and results. In view of the subject matter this Surah consists of two parts, the first part consisting of vv. 1-11 and the second of vv. 12-21.

In the first part, at the outset it has been pointed out that the strivings and doings that the individuals, nations and groups of mankind are engaged in in the world, are, in respect of their moral nature, as divergent as the day is from the night, and the male from the female. After this, according to the general style of the brief Surahs of the Quran, three moral characteristics of one kind and three moral characteristics of the other kind have been presented as an illustration from among a vast collection of the strivings and activities of man, from which every man can judge which style of life is represented by one kind of the characteristics and which style of life by the other kind. Both these styles have been described in such brief, elegant, and pithy sentences that they move the heart and go down into memory as soon as one hears them. Characteristics of the first kind are that one should spend one's wealth, adopt God-consciousness and piety, and acknowledge the good as good. The second kind of the characteristics are that one should be miserly, should least care for God's pleasure

and His displeasure, and should repudiate what is good and right. Then it has been stated that these two modes of action which are clearly divergent, cannot be equal and alike in respect of their results. But, just as they are divergent in their nature, so they are divergent in their results. The person (or group of persons) who adopts the first mode of action, Allah will make easy for him the correct way of life, so much so that doing good will become easy for him and doing evil difficult. On the contrary, he who adopts the second mode of life, Allah will make easy for him the difficult and hard way of life, so much so that doing evil will become easy for him and doing good difficult. This passage has been concluded with a most effective and touching sentence, saying: "This worldly wealth for the sake of which man is even prepared to risk his life: will not go down with him into the grave; therefore, what will it avail him after death?"

In the second part also three truths have been stated equally briefly. First, that Allah has not left man uninformed in the examination hall of the world, but He has taken on Himself the responsibility to tell him which one is the straight and right way out of the different ways of life. Here, there was no need to point out that by sending His Messenger and His Book He has fulfilled His this responsibility, for both the Messenger and the Book were present to afford the guidance. Second, that the Master of both the world and the Hereafter is Allah alone. If you seek the world, it is He Who will give it, and if you seek the Hereafter, again it is He Who will give it. Now, it is for you to decide what you should seek from Him. The third truth that has been stated is that the wretched one who rejects the good, which is being presented through the Messenger and the Book, and turns away from it, will have a blazing fire ready for him. As for the God fearing person who spends his wealth in a good cause, without any selfish motive, only for the sake of winning his Lord's good pleasure, his Lord will be pleased with him and will bless him with so much that he will be well pleased with Him.

The Holy Quran

The Night

Sura # 92 – 21 Verses - Makkah

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وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾

It envelops	يَغْشَى	When/as	إِذَا	By the night	وَاللَّيْلِ
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Translit	Wa Al-Layli 'Idhā Yaghshá				
AhmedAli	رات کی قسم ہے جب کہ وہ چھپائے				
Jalandhry	رات کی قسم جب (دن کو) چھپالے				
YusufAli	By the Night as it conceals (the light);				
M.Khan	By the night as it envelops;				
Pickthal	By the night enshrouding				
Shakir	I swear by the night when it draws a veil,				

وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾

It appears in brightness	تَجَلَّى	As/when	إِذَا	And by the day	وَالنَّهَارِ
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Translit	Wa An-Nahāri 'Idhā Tajallá				
AhmedAli	اور دن کی جبکہ وہ روشن ہو				
Jalandhry	اور دن کی قسم جب چمک اٹھے				
YusufAli	By the Day as it appears in glory;				
M.Khan	By the day as it appears in brightness;				
Pickthal	And the day resplendent				
Shakir	And the day when it shines in brightness,				

وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ ﴿٣﴾

Male	الذَّكَرَ	Who created	خَلَقَ	And by Him	وَمَا
				And female	وَالْأُنْثَىٰ

Translit	Wa Mā Khalaqa Adh-Dhakara Wa Al-'Unthá				
AhmedAli	اور اس کی قسم کہ جس نے نر و مادہ کو بنایا				
Jalandhry	اور اس (ذات) کی قسم جس نے نر اور مادہ پیدا کیے				
YusufAli	By (the mystery of) the creation of male and female—				
M.Khan	By Him Who created male and female;				
Pickthal	And Him Who hath created male and female,				
Shakir	And the creating of the male and the female,				

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إِنَّ سَعْيَكُمْ لَشَتَّى ﴿4﴾

(are) indeed diverse	لَشَتَّى	Your efforts	سَعْيَكُمْ	Certainly	إِنَّ
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Translit	'Inna Sa`yakum Lashattá				
AhmedAli	بے شک تمہاری کوشش مختلف ہے				
Jalandhry	کہ تم لوگوں کی کوشش طرح طرح کی ہے				
YusufAli	Verily (the ends) ye strive for are diverse.				
M.Khan	Certainly, your efforts and deeds are diverse (different in aims and purposes);				
Pickthal	Lo! your effort is dispersed (toward divers ends).				
Shakir	Your striving is most surely (directed to) various (ends).				

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿5﴾

Gives	أَعْطَىٰ	Him who	مَنْ	As for	فَأَمَّا
				And fears Him (the best)	وَاتَّقَىٰ

Translit	Fa'ammā Man 'A`ṭá Wa Attāqá				
AhmedAli	پھر جس نے دیا اور پرہیز گاری کی				
Jalandhry	تو جس نے (خدا کے رستے میں مال) دیا اور پرہیز گاری کی				
YusufAli	So he who gives (in charity) and fears (Allah),				
M.Khan	As for him who gives (in charity) and keeps his duty to Allāh and fears Him,				
Pickthal	As for him who giveth and is dutiful (toward Allah)				
Shakir	Then as for him who gives away and guards (against evil),				

وَصَدَّقَ بِالْحُسْنَىٰ ﴿6﴾

		In the best	بِالْحُسْنَىٰ	And believes	وَصَدَّقَ
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Translit	Wa Ṣaddaqa Bil-Ḥusná				
AhmedAli	اور نیک بات کی تصدیق کی				
Jalandhry	اور نیک بات کو سچ جانا				
YusufAli	And (in all sincerity) testifies to the Best—				
M.Khan	And believes in Al-Husna.				
Pickthal	And believeth in goodness;				
Shakir	And accepts the best,				

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فَسَنِيَّسْرُهُ لِّلْيُسْرَىٰ ﴿٧﴾

		(The path) to ease	لِّلْيُسْرَىٰ	We will make smooth for him	فَسَنِيَّسْرُهُ
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Translit	<i>Fasanuyassiruhu Lilyusrá</i>				
AhmedAli	تو ہم اس کے لیے جنت کی راہیں آسان کر دیں گے				
Jalandhry	اس کو ہم آسان طریقے کی توفیق دیں گے				
YusufAli	We will indeed make smooth for him the path to Bliss.				
M.Khan	We will make smooth for him the path of ease (goodness).				
Pickthal	Surely We will ease his way unto the state of ease.				
Shakir	We will facilitate for him the easy end.				

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾

Is miser	بَخِلَ	He who	مَنْ	And but	وَأَمَّا
				And thinks himself self-sufficient	وَاسْتَغْنَىٰ

Translit	<i>Wa 'Ammā Man Bakhila Wa Astaghna</i>				
AhmedAli	اور لیکن جس نے بخل کیا اور بے پرواہ رہا				
Jalandhry	اور جس نے بخل کیا اور بے پروا بنا رہا				
YusufAli	But he who is a greedy miser and thinks himself self-sufficient.				
M.Khan	But he who is greedy miser and thinks himself self-sufficient.				
Pickthal	But as for him who hoardeth and deemeth himself independent,				
Shakir	And as for him who is niggardly and considers himself free from need (of Allah),				

وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾

		The best	بِالْحُسْنَىٰ	And denies	وَكَذَّبَ
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Translit	<i>Wa Kadhdhaba Bil-Husna</i>				
AhmedAli	اور نیک بات کو جھٹلایا				
Jalandhry	اور نیک بات کو جھوٹ سمجھا				
YusufAli	And gives the lie to the Best—				
M.Khan	And gives belies Al-Husna (See the footnote of the Verse No: 6);				
Pickthal	And disbelieveth in goodness;				
Shakir	And rejects the best,				

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﴿10﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

		(the path) for evil	لِّلْعُسْرَىٰ	Then We will make smooth for him	فَسَنُيَسِّرُهُ
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Translit	Fasanuyassiruhu Lil`usrá				
AhmedAli	تو ہم اس کے لیے جہنم کی راہیں آسان کر دیں گے				
Jalandhry	اسے سختی میں پہنچائیں گے				
YusufAli	We will indeed make smooth for him the Path to Misery;				
M.Khan	We will make smooth for him the path for evil;				
Pickthal	Surely We will ease his way unto adversity.				
Shakir	We will facilitate for him the difficult end.				

﴿11﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

Him	عَنْهُ	Will benefit	يُغْنِي	And what	وَمَا
He goes down	تَرَدَّى	When	إِذَا	His wealth	مَالُهُ

Translit	Wa Mā Yughnī `Anhu Māluhu 'Idhā Taraddá				
AhmedAli	اور اس کا مال اس کے کچھ بھی کام نہ آئے گا جب کہ وہ گھرے میں گرے گا				
Jalandhry	اور جب وہ (دوزخ کے گڑھے میں) گرے گا تو اس کا مال اس کے کچھ کام نہ آئے گا				
YusufAli	Nor will his wealth profit him when he falls headlong (into the Pit).				
M.Khan	And what will his wealth avail him when he goes down (in destruction).				
Pickthal	His riches will not save him when he perisheth.				
Shakir	And his wealth will not avail him when he perishes.				

﴿12﴾ إِنَّ عَلَيْنَا لَلْهُدَىٰ

(is) the guidance	لِّلْهُدَىٰ	On Us	عَلَيْنَا	Truly	إِنَّ
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Translit	'Inna `Alaynā Lalhudá				
AhmedAli	بے شک ہمارے ذمے راہ دکھانا ہے				
Jalandhry	ہمیں تو راہ دکھا دینا ہے				
YusufAli	Verily We take upon Ourselves to guide.				
M.Khan	Truly! on Us is (to give) guidance,				
Pickthal	Lo! Ours it is (to give) the guidance				
Shakir	Surely Ours is it to show the way,				

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وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَى ﴿13﴾

(is) the Last (Hereafter)	لِلْآخِرَةِ	Unto Us	لَنَا	And truly	وَإِنَّ
				And the first (this world)	وَالْأُولَى

Translit	Wa 'Inna Lanā Lal'ākhirata Wa Al-'Ūlā				
AhmedAli	اور بے شک ہمارے ہی ہاتھ میں آخرت بھی اور دنیا بھی ہے				
Jalandhry	اور آخرت اور دنیا ہماری ہی چیزیں ہیں				
YusufAli	And verily unto Us (belong) the End and the Beginning.				
M.Khan	And truly, unto Us (belong) the last (Hereafter) and the first (this world).				
Pickthal	And lo! unto Us belong the latter portion and the former.				
Shakir	And most surely Ours is the hereafter and the former.				

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿14﴾

Blazing fiercely	تَلَظَّى	(of) a Fire	نَارًا	Therefore I have warned you	فَأَنْذَرْتُكُمْ
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Translit	Fa'andhartukum Nārāan Talaẓẓā				
AhmedAli	پس میں نے تمہیں بڑھکتی ہوئی آگ سے ڈرایا ہے				
Jalandhry	سو میں نے تم کو بھڑکتی آگ سے متنبہ کر دیا				
YusufAli	Therefore do I warn you of a Fire blazing fiercely;				
M.Khan	Therefore I have warned you of a blazing (Hell);				
Pickthal	Therefor have I warned you of the flaming Fire				
Shakir	Therefore I warn you of the fire that flames:				

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿15﴾

Save	إِلَّا	Shall burn in it	يَصْلَاهَا	None	لَا
				The most wretched	الْأَشْقَى

Translit	Lā Yaṣlāhā 'Illā Al-'Ashqá				
AhmedAli	جس میں صرف وہی بد بخت داخل ہوگا				
Jalandhry	اس میں وہی داخل ہوگا جو بڑا بد بخت ہے				
YusufAli	None shall reach it but those most unfortunate ones				
M.Khan	None shall enter it save the most wretched,				
Pickthal	Which only the most wretched must endure,				
Shakir	None shall enter it but the most unhappy,				

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الَّذِي كَذَّبَ وَتَوَلَّى ﴿16﴾

And turns away	وَتَوَلَّى	Denies	كَذَّبَ	Who	الَّذِي
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Translit	Al-Ladhī Kadhdhaba Wa Tawallá				
AhmedAli	جس نے جھٹلایا اور منہ موڑا				
Jalandhry	جس نے جھٹلایا اور منہ پھیرا				
YusufAli	Who give the lie to Truth and turn their backs.				
M.Khan	Who denies and turns away.				
Pickthal	He who denieth and turneth away.				
Shakir	Who gives the lie (to the truth) and turns (his) back.				

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿17﴾

		The pious	الْأَتَقَى	And will be far removed from it	وَسَيُجَنَّبُهَا
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Translit	Wa Sayujannabuhā Al-'Atqá				
AhmedAli	اور اس آگ سے وہ بڑا پرہیزگار دور رہے گا				
Jalandhry	اور تو بڑا پرہیزگار ہے وہ (اس سے) بچا لیا جائے گا				
YusufAli	But those most devoted to Allah shall be removed far from it—				
M.Khan	And Al-Muttaqûn (the pious and righteous - see V.2:2) will be far removed from it (Hell).				
Pickthal	Far removed from it will be the righteous				
Shakir	And away from it shall be kept the one who guards most (against evil),				

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿18﴾

His wealth	مَالَهُ	Spends	يُؤْتِي	He who	الَّذِي
				That it may grow/increase	يَتَزَكَّى

Translit	Al-Ladhī Yu'utī Mālahu Yatazakká				
AhmedAli	جو اپنا مال دیتا ہے تاکہ وہ پاک ہو جائے				
Jalandhry	جو مال دیتا ہے تاکہ پاک ہو				
YusufAli	Those who spend their wealth for increase in self-purification,				
M.Khan	He who spends his wealth for increase in self-purification,				
Pickthal	Who giveth his wealth that he may grow (in goodness).				
Shakir	Who gives away his wealth, purifying himself				

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وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿19﴾

He has	عِنْدَهُ	For anyone	لِأَحَدٍ	And not	وَمَا
To be paid back	تُجْزَى	Favour	نِعْمَةٍ	Any	مِنْ

Translit	Wa Mā Li'ḥadin `Indahu Min Ni`matin Tujzā
AhmedAli	اور اس پر کسی کا کوئی احسان نہیں کہ جس کا بدلہ دیا جائے
Jalandhry	اور (اس لیے) نہیں (دیتا کہ) اس پر کسی کا احسان (ہے) جس کا وہ بدلہ آتا ہے
YusufAli	And have in their minds no favour from anyone for which a reward is expected in return,
M.Khan	And who has (in mind) no favour from anyone,
Pickthal	And none hath with him any favour for reward,
Shakir	And no one has with him any boon for which he should be rewarded,

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿20﴾

The Face	وَجْهِ	To seek	ابْتِغَاءَ	Except	إِلَّا
		The Most High	الْأَعْلَى	(of) his Lord	رَبِّهِ

Translit	'Illā <u>Abtighā'a</u> Wajhi Rabbihi Al-'A`lá
AhmedAli	وہ تو صرف اپنے سب سے بڑے رب کی رضامندی کے لیے دیتا ہے
Jalandhry	بلکہ اپنے خداوند اعلیٰ کی رضامندی حاصل کرنے کے لیے دیتا ہے
YusufAli	But only the desire to seek for the countenance of their Lord Most High.
M.Khan	Except to seek the Countenance of his Lord, the Most High;
Pickthal	Except as seeking (to fulfil) the purpose of his Lord Most High.
Shakir	Except the seeking of the pleasure of his Lord, the Most High.

وَلَسَوْفَ يَرْضَىٰ ﴿21﴾

		He will be pleased	يَرْضَىٰ	And surely will	وَلَسَوْفَ
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Translit	Wa Lasawfa Yardā
AhmedAli	اور وہ عنقریب خوش ہو جائے گا
Jalandhry	اور وہ عنقریب خوش ہو جائے گا
YusufAli	And soon will they attain (complete) satisfaction.
M.Khan	He surely, will be pleased (when he will enter Paradise).
Pickthal	He verily will be content.
Shakir	And he shall soon be well-pleased.